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First Presbyterian Church of
Springfield

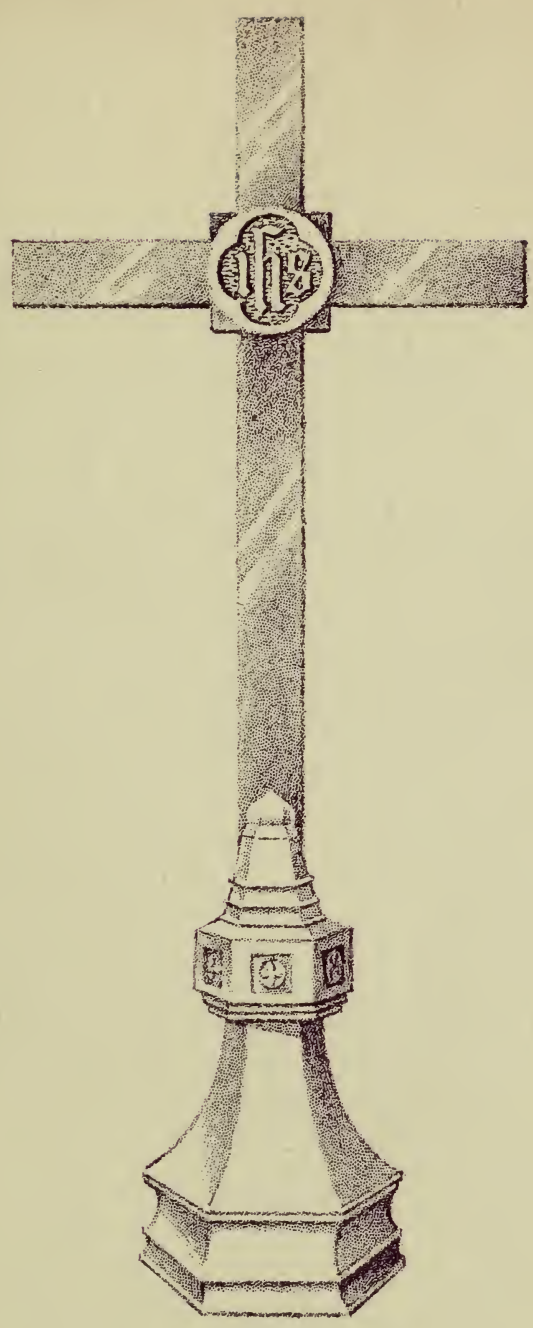
ILLINOIS HISTORICAL SURVEY



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WILSON'S HISTORICAL SURVEY

THE FIRST PRESBYTERIAN CHURCH
OF SPRINGFIELD

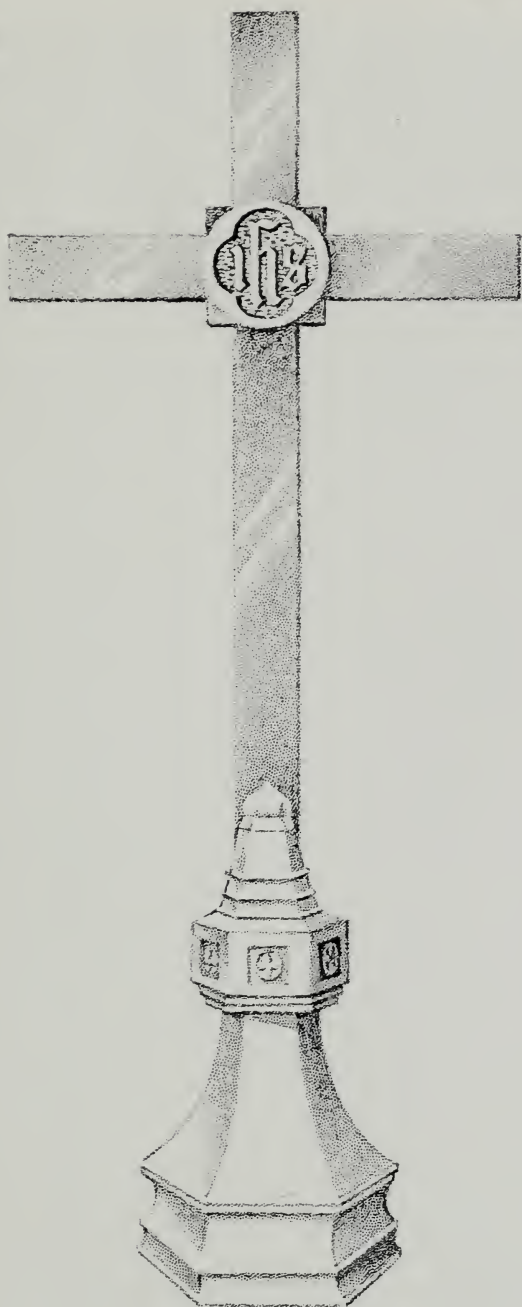
THE FIRST PRESBYTERIAN CHURCH
OF SPRINGFIELD

First
Presbyterian Church
of Springfield
Seventh at Capitol
Springfield, Illinois

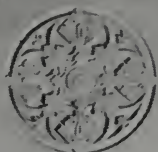


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Ill Historical
Survey



*To those who built well, for ourselves
so we may grow in God's grace, and
as a heritage for those who will follow
—this booklet is humbly dedicated.*



THE
PRESBYTERIAN
CHURCH
OF AMERICA

PASTORS

JOHN B. GUTH, D.D.
1873 — 1889

JAMES ANGL, D.D.
1889 — 1897

JOHN H. BROWN, D.D.
1897 — 1904

FREDERICK H. WINE, D.D.
1904 — 1910

JAMES A. KELT, D.D.
1910 — 1926

THOMAS D. LOGAN, D.D.
1926 — 1931

DONALD M. WOOD, D.D.
1931 — 1940

JOHN T. THOMAS, D.D.
1940 — 1949

WILLIAM H. GUNTER, D.D.
1949 — 1955

THIS IS OUR ANCESTRY. Over a century ago a handful of stout-hearted men and women braved snow and cold and miles to attend, as the original record has it, "A meeting held in the town of Springfield, Sangamon County, Illinois, on the 30th day of January, 1828, for the purpose of forming a Presbyterian Church..." The first worship services appear to have alternated between Springfield and Indian Creek, now known as Indian Point. The Springfield services were held in a log school house which must have been built about 1827.

The Reverend John G. Bergen, D. D. was the first pastor. Again the record reads, "Springfield, December 15th, 1828. The Reverend John G. Bergen, a minister of the Presbytery of Elizabeth Town, State of New Jersey, sent by the American Home Missionary Society, at our earnest call on them for a minister, being present, was moderator of the meeting. Mr. Bergen proposed that the citizens of this place be invited to meet in the school house this evening at 6 o'clock to take into consideration the *enterprise of building a Presbyterian Meeting House* in this Town." The minutes continue, "Monday morning. The sacrament of the Lord's Supper was administered yesterday. The assembly was large. The communicants appeared to be revived. The audience was solemn. We thank God for the past; we praise Him for the present; and we trust Him for days to come."

Their trust was well founded; the "meeting house" was built and the new Church grew rapidly. The beautiful Marble Tablet gives evidence of devoted service and guidance, and it is dedicated to those who have been "called," and to all who will follow.



One of our proudest possessions is the pew occupied by Abraham Lincoln and his family from 1852 to 1861. It was pew Number 20 in our Church when it stood at Third and Washington Streets, Springfield. Not a member, but regular in worship he was "A Prince among the rulers of the world, and a servant of a free people."



"Not forsaking the assembling of ourselves together" —HEBREWS 10:25

THIS IS THE HOUSE OF GOD and He is here. Pray then to Him who loves you and bids you welcome and awaits your greeting. Here friends meet, human folk, bound together in the greatest fellowship on earth. Here we come to find God's purpose for us. Here is a living monument to memorialize the incomparable word of Christ.

To come to church is to find spiritual anchorage, wisdom for faith, and strength for courage. Among fellowseekers, we find the values of life and are led to choose the highest. In a common quest we gain a fuller understanding of God, Jesus Christ and the Holy Spirit.

Church worship is an instrument of culture second to no other. Here the Word and the Truth speak to us in the loveliness of Christian art, music, architecture, and painting. To those who believe that the Church is the eternal "Body of Christ" and that the dignity of human personality is a heritage from Him, worship is an essential part of living.

Through these portals we come seeking an impulse toward God. We come to give witness to Christ and to encourage one another in building a stronger and richer community for all. This is our Christian Home!

"There is a little plant called Reverence in the corner of my soul's garden which I love to have watered about once a week." —OLIVER WENDELL HOLMES.



"For where two or three are gathered together in My name, there am I in the midst of them."—MATTHEW 18:20.

IN THE PRESENT CENTURY and more definitely in recent years there has been a significant change in the form of religious worship. There was formerly the plain meeting-house, with its seats often arranged in a half-circle, its pulpit, and its organ. The hymns and the sermon were the main features of worship. But in the sanctuary of the Gothic type, such as we have inherited from the classic Cathedrals, the entire congregation joins in an attitude of reverent silence and meditation. The fine music which we sing and to which we listen, deepens in us



the experience of God; the eye is constantly appealed to by the windows, the communion table, the reredos, the pulpit, and the lectern, all filled with the symbols that have come down to us from the loyal witnesses of the early Church.

The most important feature of the church is the sanctuary and its central object is the Cross and the Communion Table. A wide aisle leads from the entrance vestibule, or narthex, directly to the Cross. This aisle is without obstruction in its entire length to represent the direct approach of man to his Creator. The Communion Table has a dual purpose. It serves as the table in the celebration of Holy Communion, and it receives our gifts as they are presented and consecrated. Its symbols likewise have a two-fold meaning. The Lamb of God reclining on the Book of Seven Seals and carrying the Banner of Victory, in the center, represents the supreme gift of God to man, and symbolizes the single, complete sacrifice of Christ for our sins. The sheaf of wheat on one side, and the cluster of grapes on the other, symbolize the bread and wine of Holy Communion. They are also symbolic of our gifts to the Church.

Behind the Communion Table is the reredos and canopy of finely carved wood. The monogram at the apex shows the first two letters of the Greek name, Christos. Below is another more elaborate monogram, IHS which symbolizes the Latin words meaning, "Jesus, the Savior of Mankind." At the left and right are Alpha and Omega, the first and last letters of the Greek alphabet. These refer to Revelation 22:13, "I am Alpha and Omega, the beginning and the end, the first and the last." The rose of Sharon (Song of Solomon 2:1), further to the left, is a symbol seen in many other places in the chancel and the nave. The Fleur-de-Lys (French: flower of the lily), on the right, has a double meaning. It represents the purity of the lily, "he is the lily of the valley" (Song of Solomon 2:1) and its three parts, bound together, refer to the Trinity.

Below the reredos, really a part of it, is the gradine, a table or shelf containing the Cross, the candles, and the flower vases. The Cross is the central figure, also bearing the monogram IHS. The two candles, lighted, show Jesus

as the Light of the World, and symbolizes His two natures, Human and Divine. On either side of these are the flowers, gifts of love, to remind us of our relation to the great Christians of the past and of our own dear ones who have gone before.

The second most important part of the sanctuary is the pulpit. From it we hear the minister interpret the Scriptures, instruct us how to apply the Word and the Truth in our daily living, and give us the challenge for a more Christ-like citizenship. There are five symbols on the pulpit. Four of them are figures representing the four Evangelists: St. Matthew, St. Mark, St. Luke, and St. John. The central figure, a bursting pomegranate, is a symbol of the resurrection of our Lord and also the resurrection of His followers, the promise of new life. This symbol is seen on many of the pews along the center aisle. On the parament adorning the pulpit the Cross Fleurie (French: flowery) is embroidered. The three petals on each arm suggest the effect of a flower, hence the name.

The basis of instruction in our Christian faith is derived from the Bible, particularly the New Testament. The lectern, on the right side of the chancel, is the reading desk from which we hear read the Word of God. Two paraments adorn the lectern; on one we again see the monogram IHS, and on the other, the Cross Fleurie.

The William Shephard Waring (1880-1916) Baptismal Font occupies an honored place in front and to the right of the lectern. Here our children are dedicated to Christ and Christian living. Here, too, we reaffirm our vows and rededicate ourselves to the building of God's Kingdom. The Font is octagonal in shape; the origin of this symbolic usage has been lost in the mists of antiquity. Again we see the Cross Fleurie rising above the Font.

Carved on the end of the pews along the center aisle, we see many different symbols all relating to, or derived from, those found in the chancel. They are symbolic of the communion of spirit reaching out and toward the central symbol of Christianity, The Cross.



AMONG THE GREATEST GLORIES of the Gothic Cathedrals are their stained and painted windows, rich in religious significance and superlatively decorative in effect. Their color harmonies, changing subtly from hour to hour with the passing of the shadows, contributes immeasurably to the inspiring effect of their interiors.

As art in the middle ages was a means of instruction, so in the beautiful windows of our church can we read the great Biblical stories, the life and parables of the Saviour, the occupations of peasant and artisan, and the thoughts of the scholar. In these scenes, there is more symbolism than realism, the work never losing its true decorative quality, but always remaining a great composition in colored light, full of meaning.

It is the hope that these windows, through their ministry of color, will inspire in the beholder the knowledge that this is truly the House of the Lord, and that they will lead all those who enter to a closer communion with God. May these storied medallions ever sing forth the great truths that make our religion Christian!

The Chancel Window, because of its position in the chancel facing the congregation, is a medallion type with small subjects enclosed in geometric forms against a rich and jewel-like background. It not only adds depth to the chancel, but produces a truly reverent effect through its mystical and restful coloring.

We can rightfully call this the Window of Love and Brotherhood. The top central medallion shows Christ preaching His great social gospel. To the left shows Christ calling Zacchaeus to come down from the tree; St. Luke, 19. It is in keeping with Christ's ministry; He came to seek and to save those who were lost. To the upper right we see Christ washing the feet of His disciples, symbolizing the fact that he who would really understand the meaning of Brotherhood must be humble, in no way considering himself superior to or the master of any man.

In the middle medallion of the central lancet is the Apostle Paul writing that great epistle to the Corinthians on Faith, Hope and Love. To the left is St. Francis of Assisi who loved all that God created, things both great and small and whose greatest joy in life was to help the poor and needy. To the right is Dorcas, who from earliest times has been an example to those who would really practice Brotherhood, and was always zealous in her care for the widows and fatherless.

The central bottom medallion shows Lincoln, not only freeing the slaves, but leading them to the place of equality guaranteed by our Christian motivated Constitution. At the left is Florence Nightingale working among the wounded and dying in the Crimea, while to the right is the founder of our American Red Cross, Clara Barton.

In the traceries above the three lancets are the symbols of the Father, Son and Holy Ghost. The predominating color of the window is blue, symbolizing Reverence and Truth.

The Stuve window. A group of windows was installed between 1904 and 1908, one being the Stuve window on the south. It represents the Angels of Revelation.

The Homes window—The first window to be installed was the one representing the Angel of the Resurrection, surrounded by Easter Lilies. It was prepared for the World's Fair of 1893 by the Tiffany Company as their main exhibit and purchased by the pupils of Bettie Stuart Institute in memory of their principal, Mrs. Homes.



To the glory of God and in loving remembrance of
 BERNARD STUVE MARY L. WILSON STUVE
 WILSON STUVE ELEANOR ILLINOIS STUVE
 MARY C. STUVE CLEMENTINE STUVE KNUDSON
 ALICE STUVE JARRETT



To the glory of God and in loving remembrance of
 MRS. MARY MCKEE HOMES
 For eighteen years principal of the
 Bettie Stuart Institute
 By her devoted pupils

The Edwards window—The Angel of Victory window is a companion for the Angel of the Resurrection on the opposite side of the nave. The Angel shown stands in a bower of palms, the symbol of

victory, and is surrounded by the Passion flower, a recent symbol of the death and resurrection of Christ. In ancient times a palm leaf was given as a prize or mark of distinction to those of great strength and skill. The Latin saying, "Palmarum qui meruit ferat" (let him bear the palm who merits it), originated from this custom. How significant the memorial!

The Christopher C. Brown window—The St. Barnabas window commemorates the close friendship of Dr. T. D. Logan, pastor at the time the window was dedicated, and Christopher C. Brown, for many years an elder in the church and intimate co-worker with Dr. Logan. The intimacy of their religious work often prompted the reference to Dr. Logan and Mr. Brown as Paul and Barnabas.

The medallion at the top of the window depicts the shield of St. Barnabas, who was stoned to death for the preaching of the gospel. This is symbolized by the open Bible and three stones.

The Bunn window—This window represents the Angel of the Communion, holding the chalice, and standing in a bower of grapes. It is dedicated to the memory of three prominent members of that period who gave themselves wholeheartedly to work in the church.

The Brown window—This window is dedicated to the memory of Stuart Brown and his wife, Kate Hay Brown. It is also dedicated in honor of the women's work of the church, and is a pictorial representation of the ideal woman described in Proverbs 31. The inscription under Mr. Brown's name refers to the death of a great captain of Israel, as given in II Samuel 3:38; that under Mrs. Brown's name is the last verse of the thirty-first chapter of Proverbs.

The Mackie window—The main figure in this window represents St. Elizabeth of Hungary who died at the age of twenty-four and was pronounced a saint by the church for her extensive work among the poor in Hungary and southern Germany and is still a patron saint of youth. The background of the central figure shows the castle and garden, evidence of St. Elizabeth's wealth which she shared constantly and generously with the needy. The rose is the Christian symbol of Messianic promise as the prophet Isaiah foretold in Isaiah 35:1, "The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose."

The top medallion depicts the promise made by Jesus: "I go to prepare a place for you." The lower medallion reminds us of Christ's respect for children: "And a little child shall lead them."



In memory of a beloved father
 BENJAMIN STEPHENSON EDWARDS
 Born 1818 - - Died 1886
 Kept by the power of God
 through faith unto salvation.

CHRISTOPHER C. BROWN
 October 21, 1834 - - May 6, 1904

The Miller window—This window portrays the Ministry of Christ. At the bottom is the Call of the Disciples. The center medallion shows Christ's love for children, and the upper figure shows

Christ the Teacher. In smaller medallions, beginning at the top and reading down, we see the figures depicting Christ the Good Shepherd; to the left below, the Forgiving Father; to the right, the good Samaritan story. To the left and below is the story of Christ and Nicodemus, the appeal not only to the humble but to the most learned of men; and to the right, the Woman at the Well, teaching the lesson that even in a strange country among strange people we must proclaim the Gospel.

At the bottom left is St. Matthew with his symbol the Man, the human aspect of his gospel. To the right is St. Mark with his symbol the Lion, symbolizing the Royal lineage of Jesus. The background color is blue, symbolic of Truth.

The Harry P. Jones window—This depicts the Plan of Salvation. The large lower medallion shows the birth of the Christ Child, the beginning of the fulfillment of God's promise to mankind. The central medallion shows Christ's sacrifice on the cross. At the foot of the cross, we see the pagan Centurion who, when he saw Christ crucified, said, "Truly this man was the Son of God." (St. Mark 15:39). On either side are the crucified thieves, the one who scorned Christ, and the other who in his last breath confessed Christ as his Saviour. The upper large medallion shows the glory of the Resurrection of Our Lord. On either side are angels with their trumpets proclaiming to all ages that Christ is truly risen from the dead. "And if Christ be not raised, your faith is vain." (I Corinthians 15:17.)

In a small medallion at the top is "Spiritus Gladius," the sword piercing the Bible, symbolic of the Apostle Paul who started the spirit of the message of Salvation throughout the world. On the left is shown the first Christian martyr, the young Deacon Stephen. On the right is shown Paul's call to Macedonia. The two middle side medallions show, to the left, the story depicted in St. John 8:7; to the right, Jesus is forgiving Peter in the scene when He told Peter to feed His sheep if he loved Him. The bottom medallions show St. Luke with his symbol, the Ox, showing the sacrificial aspect of his gospel; and St. John with his symbol, the Eagle, the transcendent glory of his gospel. The background color is ruby, symbolic of sacrifice.

The five panels in the gallery issue the challenge to all who worship here to take out with them the great teachings of the Master and to spread them throughout the world. In our modern world we might well name these the Missionary Group.



SARAH IRWIN FERGUSON
1806 - 1886

ELIZABETH FERGUSON BUNN
1832 - 1886

SARAH BUNN JONES
1856 - 1892

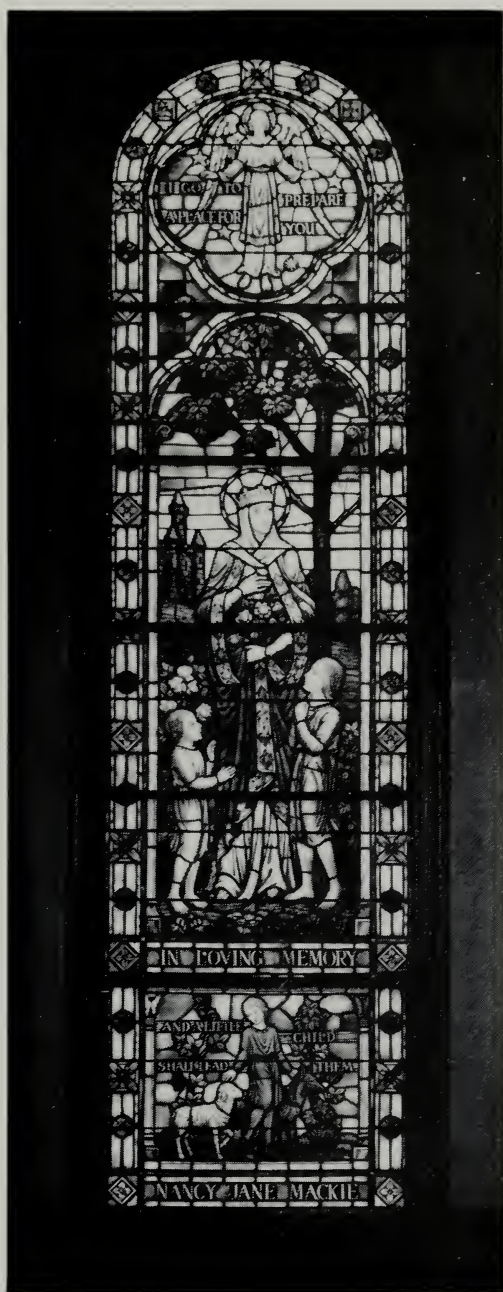
STUART BROWN
1860 - 1924

"There is a prince and a great man fallen this day."

KATE HAY BROWN
1864 - 1925

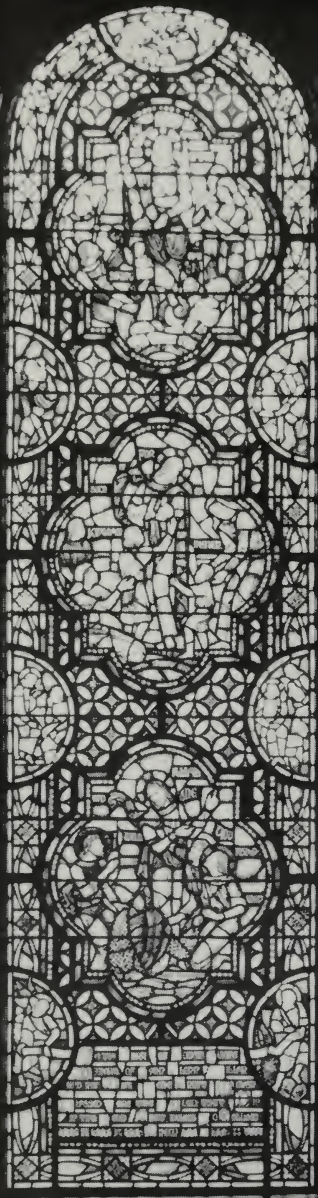
"Give her the fruit of her hands and let her own works
praise her in the gates."

In the center, dominating all, is the figure of Christ instructing His Disciples: "Go ye into all the world." Below is a most decorative and original treatment showing the Disciples going out in all



In loving memory
NANCY JANE MACKIE

directions in their ships. In the panel to the left is shown Spaulding and Whitman, struggling over the Rockies and opening the Oregon Trail. Below is the great Circuit Rider John Joyce, who carried the Word over the Alleghenys. The panel immediately right of center



To the Glory of God and in loving memory of
JOHN GLENN MILLER
and his wife
NELLE GRANT MILLER



To the glory of God and in loving memory of
HARRY P. JONES
1871 - 1937
"Blessed is the man whose strength is in Thee."

portrays John Lowrie boarding ship to take the Gospel to India; below is Stanley discovering the great David Livingstone in the heart of Africa winning the natives to Christ.

The extreme left lancet shows Sheldon Jackson distributing Gos-



pels among the natives of Alaska. In the background is shown the reindeer which he introduced to this country, changing the whole economy, showing that a true missionary not only helps the spiritual needs of a people but their economic ones as well. At the bottom is David Brainerd at his work among the Indians. The extreme right panel shows Sam Higginbottom among the natives of India. Like Sheldon Jackson, he, too, brought economic betterment to India through improved agricultural methods. Below is Sir Wilfred Grenfell, who took the Gospel to the natives of Labrador and founded a hospital there, taking with him the ministry of healing as taught by the Master. The windows are shot through with sparkling gold, a color symbolic of Hope.

*"To the glory of God and in grateful recognition of the members
of this Church who have served God and Country"*



*"Praise ye the Lord: for it is good to sing praises unto
our God; for it is pleasant, and praise is comely."*

PSALMS 147:1.

MUSIC IS A MIRACLE OF JOY never quite understood, a solace and comfort never forgotten, and a more nearly perfect expression of honor paid to God than any other form of worship. There is enjoyment in every contact with beautiful song. It brings to the listener a sense of discovery of God and the creation of a mood. By virtue of its unique power, it is the only language that requires no translation—it is a universal possession.

We are fortunate indeed to have our Ministry of Music. From prelude to postlude the tones of the organ lead us to a stimulating and religious consciousness. Blending with the voices of the choir we sing the beloved hymns, and we hear the responses and anthems that give expression to what is in our hearts. Corporate worship, through great music and beautiful song, is capable of lifting us to heights which we could not otherwise attain.

The choirs afford opportunity for all to become acquainted with sublime sacred music, either through active participation or through listening. We, and our community friends, have come to look forward to the annual series of Evensongs. All of the following oratorios have been given, some of them several times:

Bach "The Passion According to St. Matthew"
 "B Minor Mass"
 "Christmas Oratorio"

Brahms "Requiem"
"Song of Destiny"

Handel "The Messiah"

Haydn "The Creation"

Mendelssohn . . . "Elijah"
"Hymn of Praise"

Mozart "Requiem"

Palestrina. "Missa Papae Marcelli"

Parker "Hora Novissima"

Sing to the Lord, All that has life and breath, Sing to the Lord.

Sing to the Lord, All that has life and breath. Sing to the Lord.

Sing to the Lord, All that has life and breath, Sing to the Lord.

Sing to the Lord, All that has life and breath, Sing to the Lord.

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THE WORTH OF THE CHURCH is measured not only by its worship program but by its ever-increasing ministrations to the social, economic, and spiritual needs of the individual, the community, the nation, and the world. In our Assembly Hall a varied program, designed to meet these needs, is carried on for all ages and all interests. Fellowship and service are the two key words to these activities.

The government of our church is administered by three groups of elected officers: the Session, the Board of Deacons, and the Board of Trustees. The Board of Christian Education is directly interested in the work of the Church School and reports to the Session.

The Women's Assembly engages itself in many useful and necessary activities. They sponsor nine circles, or groups, each with its own program of information, education, and Christian service. There are special interest groups such as the Business and Professional Women's Circle; the highly important Missionary Circle; a Red Cross and Welfare group; and an overall cooperation which makes possible the excellent Wednesday Night Suppers during the winter months. Their total effort and contribution adds much to the well-being of our "Church Family."

To strengthen the bonds of friendship through working and playing together, the church serves as meeting place for two Boy Scout troops sponsored by the Board of Deacons and the Rotary Club of Springfield. A Girl Scout troop and a Cub Scout pack find their center of activity with us.

The Church Library provides for all ages a stimulating selection of better reading. Rarely a week passes without the addition of a new book.

Highlights of our Christian fellowship during the year are the Wednesday Night Suppers. During the time these are held we hear many inspired talks from church leaders from far and near; we participate in evenings of hymn-singing and hymn-learning; we enjoy social evenings of fellowship together; we decide questions of church business and policy. We have a yearly series of Wednesday night lectures on various aspects of Christian thinking and living, such as religious music, prayer, beliefs, religious literature, and action.

In addition to these activities within the church, there has been an ever present attempt to fulfill certain needs of the community—certainly a rightful task of any church. Many activities of the Springfield Council of Churches are held within the halls of our church; a Vacation Institute, to instruct teachers and leaders in Christian education, holds some of its classes here; various musical and cultural groups use our facilities to enhance their programs; regional meetings of the Council of Girl Scouts have been welcomed to use our halls; meetings to improve race relations are welcome, as are those to improve local government and community affairs. Our church is conscious of its role in bringing Christians closer together, regardless of race or sect, and is willing to play an active, vital part in helping to realize the Kingdom in our community.



"... that ye may tell it to the generation following."—PSALMS 45:13

THIS HAS BEEN GOD'S BEHEST to all people throughout the history of enlightened human thought. No less imperative is today's demand upon us than was the command of the Old Testament spokesman that the children be instructed in the Divine law, and their children after them. How fortunate we are to have a Church School, progressive in organization and leadership, yet always worshipful in theme, that is an integral part of our church. It is our representative at work in the teaching and training of boys and girls, young people, and adults. It is committed to the task of helping provide for our children and for ourselves, all those vital Christian experiences which enrich and ennoble; to help guard from everything cheap and unworthy, and to point the way that they may make their lives count in the building of a Christ-like world. The Church School provides the ministry that interprets to youth the rich Christian heritage which is their birthright, it directs youth's thoughts and activities God-ward, and it helps develop their own first-hand Christian experiences.



With the aid of a consecrated staff of teachers every effort is made

to **TEACH** youth the facts of their Christian heritage from the Bible and Christian history

to **HELP** youth understand their Christian heritage and to develop through that understanding a Christian philosophy of life

to **GUIDE** youth in applying their Christian heritage to the practical problems of their lives and their world

to **LEAD** youth into a personal relationship with God, Who is revealed in their Christian heritage in Christ

to **INSPIRE** youth to a personal commitment of their lives to the Master of Life, from Whom their Christian heritage has come.

So that these goals may be accomplished the Church School organization includes: the enrollment of the babies of the parish in the Cradle Roll; the regular Sunday class and department sessions; the weekly services of worship in the lovely, colonial chapel; the work of the youth choirs in the chapel services and occasionally in our regular morning worship service; the extended session of Pri-



mary and Kindergarten departments during the morning worship hour; the program of the best religious films available for grade school age children; the Westminster Fellowship groups meeting on Sunday evenings for study, fellowship, and inspiration; the Daily Vacation Church School each summer; the Sunday sessions of the Adult Class comprised largely of parents studying selected courses; and appropriate programs and activities to observe Christian holidays.

The folks behind the scenes at work unceasingly are the Church School staff of officers, the Session, The Director of Music, and the Adult Counselors of the youth groups. The associate minister working in close cooperation with the minister, is the director of the Church School program.

This is our church building for tomorrow!



"Somewhere, some way, some time each day I'll turn aside and stop to pray that God will make this Church and me the way of righteousness to men."



UNIVERSITY OF ILLINOIS-URBANA

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FIRST PRESBYTERIAN CHURCH OF SPRINGFIELD



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